

INSIGHTS IN THE PARSHA

אשה כי תזריע וילדה זכר

"If a woman conceives and gives birth to a male"

On this opening Passuk, the Chida Ob"m teaches us that the initial letters of **כ**י **ת**זריע **ו**ילדה **ז**כר spell the word **זכות** - merit. In this the Torah is teaching us that it is in the merit of the woman that her children become righteous people throughout their lives. Mothers who pay careful attention to their deeds and thoughts, that they should be totally for the sake of Heaven, merit to have children who are Tzadikim in their deeds.

THE RICH MAN AND THE POOR

ואם לא תמצא ידה די שיה

"And if she cannot afford a sheep"

As an introduction, one of the ways of calculating gimatria is a method called **מילוי** - Miloi, in which we calculate the gimatria of not only the letters, but the value of the letters had they been fully spelled out. For example, the Miloi of **י** is **יוד**, equalling 20. With this we can explain the Chidush. Rav Eliyahu Alush writes that the difference in value between the miloi of **עשיר** and the miloi of **עני** - rich and poor, is 314, or **'שד"י**. For **עשיר** is 440 and **עני** is 126, leaving us with 314. In our Passuk it says that if the woman does not have **די שיה**, or the letters **'שד"י**, which equals the difference between her poor situation, and that of wealth, where a **שה** could be afforded, then she is instructed to bring a bird offering.

IN TOO DEEP

ומראה הנגע עמק מעור בשרו נגע צרעת הוא וראהו

הכה וטמא אתו

"And the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of tzara'ath. When the kohen sees this, he shall pronounce him unclean"

As long as the lesion - the **נגע**, is skin deep. This lesion refers to the ill deeds of a person, his physicality, impurity, and sin. As long as these remain skin deep but no more, they are fine, because Teshuva is neither far nor difficult. But when the lesion penetrates the skin, when it goes deeper than the skin, to the realm of thought and personality. Than the individual acquires a **שם טמא** - he becomes inherently Tamei. At that point, the situation is close to in vein.

Along these lines, the late Nickelsburder Rebbe had a teaching. The **גמרא** says that any sins done for the sake

of **תאוה** - desire or temptation, are "nullified" meaning they become insignificant in 60 other positive deeds, but **מין במינו**, but in similar Aveirot, they never become "nullified". The Rebbe would say that we could re-interpret this Gemara. The expression **בטל בששים** could mean that, come the age of 60, people don't have the general strength to sin for the sake of temptation anymore, so those don't last, but **מין במינו**, when the sin is one of **מינות**, atheism and rejection of the divine with one intellectual component, then even if the person lives to a thousand years, he will hold on to those beliefs. Only effortful and conscious Teshuva will serve to help him out.

HEAD OF THE MONTHS

החדש הזה לכם ראש חדשים ראשון הוא
לכם לחדשי השנה

"This month is to you the head of months. It is the first to you of the months of the year."

The Chachamim say that the name **י-ה-ו-ה** has 12 vowel combinations, each representing a different month in the calendar. Now, the gimatria of **י-ה-ו-ה** is 26, multiplied 12 times is 312, which is the same gimatria as **חדש** - month. To teach us that this first month is the greatest of all and contains all of them in it.

PAY ATTENTION TO YOUR WORDS

וראה הכהן את הנגע והסגיר את הנגע שבועת ימים

"The kohen shall look at the lesion, and he shall quarantine [the article with] the lesion for seven days"

The great Rav Yitzchak of Volozhin, brother of the Nefesh HaChaim, was always very careful about speaking Lashon Harah, to the point that even when necessary, we went out of his way to deliver his message without necessarily saying anything bad about another person. One day, he had to get involved in a matter in the community of a pathological liar, who had caused some issues in business. He didn't, however, want to say that the man was a liar. What did he say?

"This man", he said, "has an exceptional memory. You see, some people have the ability to recall events that happened 10 years earlier very well, and this is impressive. Others can recall events 25 years earlier. Others, still can recall events from 40 years earlier with exceptional accuracy. This man, however, has such a

good memory, that he could recall events that never even took place!"

IN THE MERIT OF SAVING A SOUL

In the old city of Tzefat there lived a man by the name of David Yaakov Satri. He was a Talmid Chacham and a Chassid, who had previously served as Rav of the city of Alichov. He was also a devout follower of Rav Avraham Yaacov, the Rebbe of Sadigura, and even after moving to Eretz Yisrael to settle in Tzefat, he remained in close contact with his Rabbi, and would travel every so often to Europe to greet the holy face of his esteemed Rebbe.

Among other things, one of his talents was that he was an excellent Sofer of Tefillin, Mezuzot, and Sifrei Torah. He once decided that he wanted to honor the Rebbe by writing a special Sefer Torah and offering it to his Rebbe on an upcoming trip. So he sat for hours on end, with great concentration and holiness, to prepare a beautifully written sefer Torah.

One morning, he woke up before dawn to immerse himself in the holy waters of the Kinneret for mikveh. It is very important that a sofer immerse himself in the mikveh before writing. In any case, his minhag was to immerse himself in the spot where the waters from Miriam's well are buried, and while there he heard a man screaming for help. Indeed it sounded as though someone was drowning in the water. Despite the darkness and danger around him, he jumped into the water and pulled the man out with all of his strength. He saved him! It turned out that he also knew this person. He was a member of the Sephardic community in the old city of Tzefat.

A month later he was on his way to visit his Rabbi in Europe, and while at sea, a terrible storm broke out on the Mediterranean, and the boat was rocking back and forth so intensely it was thought for sure that it would end up capsizing. Everyone was frightened.

Rabbi Yaacov held on to the Sefer Torah he had just written in honor of his Rabbi and called out to G-d: Ribbono Shel Olam,

You know that I am on my way to performing a holy duty in Your honor! To give the gift of a Sefer Torah to Your holy servant, my master the Rebbe of Sadigura. I am certain that this act will be of great Nachat Ruach before Your holy throne. I therefore pray to you in the Zechut of that tzaddik and in the zechut of my forefathers. I also pray to you in the zechut of my own

mitzvah, saving a man from dangerous waters. In that zechut, please save me and the people on this boat from these dangerous waters. Amen!

The waters subsided and the people were saved.

MELLOWING JUDGEMENT – PERSPECTIVE

וְרָאָה הַכֹּהֵן... וְהִנֵּה לֹא הִפְךָ הַנִּגַּע אֶת עֵינָיו... טָמֵא הוּא

Then the kohen shall look at it... and, behold! the lesion has not changed in appearance... it is unclean.

The Ben Ish Hai was known to say that Tzadikim have the power to convert a person's harsh judgement in Heaven to more mellow judgement, and even to mercy. How so? By believing that everything Hashem does is for the best, this judgement, too, becomes a positive one. On a deeper level, however, this takes place because they're conviction to Hashem allows for the "letters" of judgement to change form into ones of mercy. "נגע" lesion, for example, will turn into ענג, referring to spiritual benefit. As well צרה – anguish, will turn into רצון – Divine will. G-d sends his judgement in the form of צירופי אותיות – the formation of letter, a kabalistic concept, and the Tzadik has the power to reform those letters for the betterment of the person.

How so? Let's take the word נגע. When a Tzadik changes this word, all that moves is the ע. This letter, spelled out, עין refers to the eye. On a deeper level, it refers to perspective. It is the difference between עין רעה and עין טובה – a negative perspective and a positive perspective. When the Tzadik recognizes that everything comes from Hashem and that everything is there for the betterment of mankind, then he takes an otherwise negative perspective of דין and influences it with a positive perspective of רחמים – mercy. In so doing, the harshness of judgement is converted into a mellow and even merciful one. This is the strength of the Tzaddik.

רציתי לברך אתכם ביום שמח, שפרנסתכם
פורח. בריאותינו תתמיד ולא כאורח. חיוך תצמח כעציץ
לא יתאדה כריח על שפתינו כאור זורח, וכספנו
ונזכה לראות בביאת משיח
אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov

ד"ת לעילוי נשמת המנורה הטהורה

מור"ר הגאון רבי שמעון גבאי בן רחל זצ"ל